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ARTICLE VII.

A TREATISE of the Fossil, Vegetable and Animal Substances made Use of in PHYSIC; containing the History and Description of them, with an Account of their several Virtues and Preparations. To which is prefix'd, An Enquiry into the constituent Principles of mix'd Bodies, and the proper Method of discovering the Nature of Medicines. By Stephen Francis Geoffroy, M. D. Chemical Professor in the Royal Garden, Member of the Royal Academy of Sciences, and Fellow of the Royal Society. Translated from a Manuscript Copy of the Author's Lectures read at Paris. By G. Douglas, M. D. Printed for W. Innys and R. Manby, at the West-End of St. Paul's; T. Woodward, between the two Temple-Gates in Fleet-street; and C. Davis, in Pater-noster-Row. Octavo containing 387 Pages, beside a Preface, and Index.



Stephen Francis Geoffroy, to whom the world is indebted for the following sheets, was born at *Paris* on the 13th of *February*, 1672. When he was employ'd in the study of natural philosophy, his father, an eminent apothecary, sin-

gularly careful of his education, engaged the most eminent men in every branch of that science to hold regular conferences at his house; which were carried on with so much judgment and success, that they became the model and foundation of the several courses of experiments, which
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have since been given in the colleges of *Paris*. To these studies were join'd private courses of botany, chymistry and anatomy, and his leisure hours were usually spent in framing of optic glasses, forming little machines, or learning *Italian*. Hitherto his father had no other design than that of bringing him up to his own business, and leaving him his successor in his shop. With this view he was sent in 1692 to *Montpellier*, to reside with a noted apothecary there. The young gentleman took his advantage of the famous university in that city, attended the lectures of the most learned professors in physic, and thus laid the foundation of that reputation which he afterwards acquired, and which was so justly due to his merit.

In 1698, count *Tallard*, being sent into *England*, with the character of ambassador extraordinary from the court of *France*, took Mr. *Geoffroy* with him, tho' then undistinguish'd by any degree. He made such improvements during his residence in *London*, and recommended himself so effectually to the friendship of the learned there; that in less than six months he was admitted a Member of the royal society. From thence he pass'd into *Holland*, where he pursued his observations, and made farther improvements. In 1700 he travel'd into *Italy*, in company of the abbot *Louvois*, under the character of his physician. Before his journey to *England*, he had undergone his examination for *pharmacy*; but his inclination carrying him to the

profession of physic, he at last ventur'd to declare himself, gain'd his father's consent, and in 1702 took his batchelor's degree, and that of doctor in 1704.

Being thus qualified for practice, he shut himself up ten years in his study, in order to lay in a good stock of knowledge before he enter'd on the use of it. In 1709, he was made physic-professor in the college royal, in the room of the celebrated Mr. *Tournefort*. In this post he undertook to dictate the whole history of the *materia medica*, for which he had prepar'd large collections; nor have we any thing more curious and compleat than what he has left us on this subject. All he had dictated was found among his papers in good order after his decease; and is now publish'd in *English* by Dr. *George Douglas*.

Mr. *Fagon*, first physician to the king, was chymistry-professor in the royal garden; but for some time had supplied that place by a deputy. In 1707 Mr. *Geoffroy* was employ'd as such; and acquitted himself so well of the charge, that in 1712, Mr. *Fagon* resign'd the professorship in his favour. In 1726 he was chosen dean of the faculty of *Paris*, an office held for two years; and at the expiration of that term was continued in that honourable post. He gave himself up without reserve to the extraordinary labours of this employment, which, join'd to those required by his profession, and his other places, quite ruined his health, and in the beginning of 1730, he sunk under the burthen of his fatigues.

tigues. He had courage enough, however, to put the last hand to a public dispensatory, which the deans, his predecessors, had judg'd an useful and necessary work, but left unfinish'd. This great man died on the 6th of January, 1731.

The book before us is divided into four parts. The first, which is a sort of *introduction*, contains five chapters. The *definition and division of medicines* are the subject of the first chapter. By *medicines* Dr. Geoffroy understands "whatever corrects a depraved or "vitiated condition of the body, "and restores it to a healthful "state." These are either *simple* or *compound*; an entire collection of the former is term'd *materia medica*; of which alone the professor here treats. The principal differences of *simples* are taken either from their *form and texture*, or from their *virtues*. In regard to their *texture*, they are divided into *mineral, vegetable, and animal*. The virtue of every medicine consists, in general, in changing the state of the *solids and fluids*: the latter are either thrown out of the body, or changed in it. Medicines which act on the *solids* are subdivided into *emollients, styptics, and cathæretics*.

In the second chapter, our author treats of the *principles of bodies in general*. The ancients, having observ'd that, on analysing all bodies whatever, they obtain'd a spirit of *mercury, sulphur, salt, water and earth*, concluded the number of *principles* to be five; of these chymists reckon two are *passive*, water and earth; the o-

ther three *active*. Some of the moderns deny, that either *sulphur* or *salt* deserves the name of a *principle* or *element*, as not being the most simple substances producible by chymistry; for *sulphur*, when treated with due care, may be resolv'd into *salt, water and earth*. The same is said in regard to *salt*. *Water* and *earth* do, in the strictest sense, claim the appellation of *principles*; but in the formation of mixed bodies, a third *principle* must concur with them, to give them motion and activity. As there are few bodies, out of which *fire* may not be drawn, this is admitted as a true *principle*; and thus the number is reduc'd to three. From the most simple union or connection of these three, *salt* arises, which consequently is to be consider'd as the most simple of all mixed bodies. The next to that is *sulphur* or *oil*, made by the union of the three *principles* and *salt*. Of each of these our chymist treats distinctly in the following chapter, subdivided into five articles. In the fourth chapter, he proceeds to the *mixture of elements*, and shews by examples how those mixtures are perform'd in the *vegetable, mineral and animal* kingdoms. The *manner of discovering the virtues of medicines*, is the subject of the fifth and last chapter. "Nothing, says Dr. "Geoffroy, is more to be wish'd "for, than that physicians could "discover the changes which all "natural mixed substances are "capable of producing in the human body. This, continues "he, with a sufficient share of "discern-

“discernment how to apply these
 “known remedies properly,
 “which carry the practice of
 “physic to as great a height as
 “can be desired.” As observa-
 tions of this nature are still very
 imperfect, different methods have
 been used for supplying the want
 of them. Some have, from the
 figure, colour, or other external
 qualities of natural substances,
 pretended to frame certain con-
 nections between their virtues and
 some particular parts or diseases
 of the human body. Beside that
 this way has been carried too far,
 our author pronounces it altoge-
 ther absurd; “the exterior ap-
 pearances of things serving only
 “to distinguish them one from
 “another, but not to teach us
 “the effect they will have on
 “any part of the human body.”
Galen and his followers endea-
 vour’d to discover the virtues of
 medicines from their internal qua-
 lities; but then, as is here obser-
 ved, they substituted imaginary
 properties of bodies instead of the
 real ones.

The modern philosophers have
 taken two methods for making
 the proposed discovery; either
 tracing them back to their com-
 ponent principles, or observing
 the effects produced by them; and
 both these ways have been pursu-
 ed, with no small success, by so-
 cieties of learned men in *France*,
England, *Germany*, &c. “By
 “chymical *analyses*, says our au-
 “thor, the principles of some
 “mix’d bodies have been so far
 “discover’d, that by uniting
 “these principles again, or other
 “substances like them, they have

“produc’d compounds exactly
 “corresponding with those, from
 “which the principles were ob-
 “tain’d.” Some instances of
 this sort being produc’d, particu-
 larly in regard to plants, the doc-
 tor proceeds to the second method
 here mention’d; and in which
 he says, he can with pleasure
 affirm daily advances are made.
 This method consists in mixing
 the principles obtain’d by chymi-
 cal *analyses* with other substances
 already known, that, by their
 action on these, the nature of
 them may be discover’d; as also
 in mixing these principles, or the
 bodies themselves, from which
 they are obtain’d, with the blood
 and other animal liquors, or in-
 jecting them into the vessels of
 living animals. This practice has
 produc’d some very useful disco-
 veries. Our author here specifies
 the substances, with which the
 principles of mixed bodies have
 been mixed in these experiments;
 and the effects resulting from
 them. He then mentions experi-
 ments that have been made on
 the *blood*, *serum* and *bile*, and o-
 ther animal fluids; by which it
 has appear’d that some liquors
 coagulate the blood in the veins,
 and attenuate that in the arteries;
 while, on the other hand, some
 attenuate or coagulate the blood
 in both equally; “from whence,
 “says he, it appears there must
 “be some difference between the
 “arterial blood and that in the
 “veins.” From several observa-
 tions of this kind, the doctor de-
 clares for the importance and ad-
 vantage of both the modern me-
 thods; he then lays down some
 examples

examples of enquiries into the effects of certain substances on the human body.

These examples are followed by rules or axioms from what has been advanced concerning the manner of discovering the virtues of medicines; which the doctor conceives may be of great use in shewing the properties of mixed bodies. But there are other medicines, term'd *specifics*, whose manner of acting on the human body cannot be found out by any means hitherto known. Most of these, as is here observ'd, were found by mere accident; and more may still be found by a strict attention to all that happens to men and brutes, both healthful and diseased, on the use of different substances, either as food or physic. This chapter concludes with a short account of the discovery of the antifebrile quality of the *Peruvian* bark; which we shall give in our author's own words.

"Some trees, being blown in-
"to a canal, or pool of water,
"lay there till the water acqui-
"red so bitter a taste, that no
"person could drink it. One
"of the neighbouring inhabitants,
"being seiz'd with a violent hot
"fit of an ague, and finding
"nothing else to quench his
"thirst, ventur'd on a large
"draught of this bitter water;
"which cured him of the fever
"and thirst at the same time.
"This being made known by
"him for the benefit of others,
"the same water was used by
"many with equal success. But
"the tree coming at length to

"rot, the water lost its bitter
"taste, and its virtue; and, on
"a diligent search after the cause
"of this bitterness, it was traced
"up to the bark of these trees;
"which has ever since been used
"as the most certain remedy for
"intermitting fevers of all kinds."

Dr. *Geoffroy* proposes in his lectures to speak only of the differences of *simples* arising from their *form* and *texture*; and as they are of three classes, the remainder of this book is divided into as many parts. To treat of them with that accuracy which the dignity of the subject requires, it is not sufficient barely to relate the history and virtues of each *simple*, as deliver'd by authors; many other particulars must be attentively consider'd. The ancients have frequently bestowed different names on the same medicines: some are barely mention'd, without any description; and the virtues ascribed to them to one *simple* have been by later writers attributed to others. Tho' the knowledge of the *materia medica* be now carried to a very great length, there are still many things undiscover'd in regard to it, for enriching this science with new *specific* remedies, determining the manner in which those medicines operate, whose effects are already known, and finding out a safer method of administering them. In order to this, our ingenious physician proposes to give both the ancient and modern names of each medicine: the description, history and choice of them, their chymical *analysis*; and an account of the parts into which

which they are resolvable, whereon their virtues seem to depend. He farther undertakes to explain those virtues, as they have been either discovered by long experience, by authors of credit, or found out by himself. He enumerates the several cautions to be used in giving them, the preparations they require, and tells us in what cases they may prove hurtful. This is the general plan of the work under consideration.

The *mineral* kingdom is the subject of the second part; which comprehends *waters*, *earths*, *stones*, *salts*, *bituminous juices*, *metallic fossils*, and *metals*, in seven sections; each subdivided into several chapters. The *waters* used in physic, are either *simple* or *mineral*. But as no *water* can be found absolutely pure, without any mixture of *earthy*, *saline* or *sulphureous* substances, those are called *simple waters*, in which these heterogeneous bodies are not in so great quantities as to be obvious to our senses: and waters, in which such substances are easily perceivable, are term'd *mineral*. Under the article of *more simple waters*, our author doth not forget Dr. Hancock's treatise of the use of *cold water*, as a very great sudorific, a never-failing remedy in fevers; and the pretensions of a *Maltese* friar, who practiced physic at *Naples*, and undertook to cure all diseases, both acute and chronical, by the use of *cold water* alone. The monk differs from the *English* divine in the quantity prescrib'd; and, instead of sweating, does what he can to make the water pass by stool or

urine. "The systems of these two doctors, says our professor, seem as yet more to be wonder'd at, than put in practice. Time and farther experiments must determine the merits, and fix the limits thereof." The *mineral waters* are either mixed with *earthy* parts, impregnated with *salts*, *sulphurs*, or *metallic* particles.

In the 2d section, *earth* is consider'd, not as a chymical principle or element, but as a fossil, mixed body. *Earths* are, in general, distinguish'd into *clays* and *sands*; of both which common earth is compounded. The medicinal *clays* are of four kinds; *argillæ*, or *clays* properly so call'd, *boles*, *marles* and *chalks*. The *clays* used in physic are, the *Lemnian* earth, call'd *terra Lemnia diascordiis* *Σεπτακάρων*, seu *sigillum capræ veterum*, and *terra sigillata vera* seu *Turcica*: the earth of *Malta*, call'd *terra sigillata alba*, the *terra sancti Pauli*, and several *German* seal'd earths. The use and manner of taking these and the other things named under this head, being briefly shewn, our author comes in his third section to treat of *stones*. They are divided into *common* and *precious*. "Of all these various kinds of stones, says he, very few are used in physic, tho' extraordinary virtues have been ascribed to them; these conceits have had their rise, not from any certain experiments, but merely from credulity.

By *salts*, our author means solid, friable, pellucid, and sapid mineral bodies, dissoluble in water,

ter, fusible by fire; and easily con-
 crescible in form of crystals. This definition agrees to *alimentary salt*, *nitre*, *vitriol*, *alum*, *sal ammoniac* and *borax*; of each of which he treats in particular in his fourth section. *Alimentary salt* is of two kinds; being either dug out of the earth, and then it is call'd *fossil salt*, or *sal gem*: or prepared by evaporating the sea water, which is therefore term'd *sea salt*. The former is used as a *stimulus* in clysters and suppositories given to soften and evacuate the indurated *faeces*. We have here a prescription of each. Their virtues are to check too great fermentations, and resist putrefaction: they calm the too violent ebullition of the fluids of the body, soften their acrimony, and promote the depuration thereof by urine. By their little points they gently stimulate the solids, and thus increase their oscillatory motion; by which means all the functions of the body are better perform'd. This is followed by directions for the calcination of salt, the preparation of a spirit from it, and the uses of that spirit.

The *nitre* or *nitrum* of the antients, is distinguished from our *salt-petre*. Dr. *Geoffroy* doubts whether the antients were acquainted with the latter, or whether we well know what they meant by the former. "By *nitre*, says he they understood an acid, alkaline salt, found in *Egypt* and other places, which as it made an effervency with acids, was used as a lixivial salt for cleansing cloaths

and making glass They frequently mixed their *nitre*, or *aphronitrum* in baths, and the women in their washes. Thus the prophet *Jeremy*, chap. ii. ver. 22. *Tho' thou wasthest thee with nitre, and takest thee much soap, yet thine iniquity is marked before thee, saith the LORD GOD.* This cannot be said of *salt-petre*, but of the *lixivium* of the alkaline salt before mention'd." This difference being establish'd, our author proceeds to an account of the *nitre* of the moderns, or *salt-petre*, the manner of preparing it, and its qualities, the chief of which is *refrigerating*, for calming the heat and ebullition of the blood, and preventing putrefaction in malignant fevers. We have here three prescriptions for giving it inwardly, four gargles, in which it is introduced; the purgation, fusion, calcination, and distillation of *nitre*.

Vitriol is either *natural* or *factitious*. The former is found in crystals or *striae*, sticking to the roofs of mines: the latter is made by boiling the arteriolic veins of some mineral ores in water, and afterwards letting them stand in the cold to crystalize; or by corrupting and fermenting the *pyrites* or *marcasite*, and then mixing it with water, from which *vitriol* is obtain'd by coction and crystallization. After a short account of white, blue, and green *vitriol*, the doctor gives us the method of extracting this salt from the *pyrites*. "The virtues ascribed to *vitriol*, by the chymists, says he, are past belief; nor do we find

“ find the event answer their
 “ promises. It is used at present
 “ as an *emetic, vermifuge, deter-*
 “ *gent, and antiphlogistic*; but is
 “ seldom given inwardly without
 “ preparation.” Externally white
vitriol is chiefly employ’d in *col-*
lyriums, to allay an inflammation
 of the eyes and stop their run-
 ning. The preparations of *vitriol*,
 as here set down, are purification,
 and distillation; by the latter a
 spirit and fixt salt are obtain’d;
 the virtues of each being specified,
 our author proceeds to *alum*; which
 is either *natural* or *artificial*. The
natural is either *liquid* or *solid*. The
liquid alum is by the ancients distinguish’d
 into *pure* and *impure*; the *solid* into
fossil and *round*, according to the
 figure of its parts. The *artificial alum*,
 is distinguished only by the countries
 where it is made. This was entirely
 unknown to the ancients; but with us
 is the only kind in use. These particu-
 lars being premised, Dr. Geoffroy
 specifies the several ways of making
alum in *Italy* and *England*. It is a
 strong, astringent, acid, drier; by
 chymical *analysis* it yields an acid
 spirit, not much different from that
 of *vitriol*. The manner of using it
 in fluxes of blood, in gargles for
 preventing or checking a beginning
 defluxion in a quinsy, in inflammations
 of the eyes, in scorbutic disorders
 of the gums, and in intermitting
 fevers are particulariz’d on this
 occasion, with the usual preparations,
 such as purification, distillation,
 and calcination.

Sal ammoniac offers itself next
 to the learned professor’s confide-

ration. Having shewn from good
 authorities, that what the ancients
 called by that name was very different
 from our *sal ammoniac*, he observes
 that we have now in the shops a
 sort of native *sal ammoniac*, found
 in sulphureous rocks about *Puteoli*
 in *Italy*. The common factitious
sal ammoniac, falsely call’d by some
armomiac, is of two kinds; one
 brought from *India* in conical loaves;
 the other from *Egypt* and *Syria*, in
 round flat cakes. The true way of
 preparing this salt was never known
 till father *Sicard*, a Jesuit missionary
 in *Egypt* publish’d an account of it,
 in the *Memoirs of the missions of the*
Jesuits of the Levant, printed at *Paris*
 in 1723; which is here quoted. When
 given inwardly, it attenuates viscid
 juices, and promotes perspiration,
 sweat and urine. It is recommended
 as a specific in intermitting fevers;
 and is order’d in pleurifies. Externally,
 it penetrates the solid fibres, and
 attenuates the pituitous viscid fluids;
 and therefore in swellings of the
 tonsils or *uvula*, and in a palsy of
 the tongue, is used as a gargle. It
 is purified by solution, straining,
 drying, &c. as other salts; and
 likewise by sublimation; the manner
 of performing which, is here shewn;
 as also the method for obtaining the
 volatile salt, urinous spirit, and acid
 spirit of *sal ammoniac*.

Nitrum, *Baurach*, *Baurachium*,
Borax, *Tincar* and *Chrysocolla* are
 synonymous terms, employ’d in
 different languages for expressing
 the same thing. Dr. Geoffroy produces
 what he finds in *Pliny*, *Di-*
scoridi

scorides and *Galen* concerning *chrysocola*; and then makes it appear, that our *borax* is not the same. *Borax* is used for promoting delivery, bringing away dead children, and the secundines, and for forwarding the suppressed *menfes* or *lochia*.

The fifth section treats of *bituminous juices*; by which term, the author means such mineral substances as are inflammable, soluble in oil, and may be mixed with it. These are divided into *bitumens*, properly so call'd, whether liquid or solid; into *sulphurs* and *arsenic*. *Liquid bitumens* are mineral fluids, either of a thinner consistence, like oil, called *naphtha*, or *petroleum*; or of a thicker consistence, like pitch; called *pissasphaltum*, or mineral pitch. The *solid bitumen* is a hard, friable substance, fusible by fire, easily inflammable, and condensed and dried by cold. It is soluble in oil, not in water, and of different colours. It is distinguish'd into such as is collected from water, as *bitumen judaicum*, and *ambergrease*; and such as are dug out of the earth, as yellow *amber*, *jet*, and *pit-coal*. Under the article of *arsenical juices*, our professor treats of *orpiment*, *realgar*, and *arsenic*, properly so called. This last is a substance extracted from an ore found in *Saxony* and *Bohemia*, named *cobalt*. It is of three kinds, crystalline, yellow, and red. As the original of *arsenic*, and the way of preparing it are not commonly known, the doctor shews what is the nature of *cobalt*, how *arsenick*, and the other substances

found, with it in the ore, are extracted, and what are the kinds of factitious or artificial *arsenic*. Tho' it is a quick poison for both men and brutes, it is recommended by some in intermitting fevers. "But, says our professor, "be it ever so much prepared "and concreted, its deleterious "qualities are only lessened, never wholly removed; and therefore tho' it may be a good remedy for the present, it will "afterwards prove a poison, and "bring on very dismal symptoms.

Metallic fossils are the subject of the sixth section. These are mineral substances, which have a great affinity with true metals, but differ from them in this, that they are neither ductile nor malleable, but brittle, friable, or fluid. They are divided into two classes; those which contain parts of some true metals, and such as cannot be reduc'd to any metal, are substances of a peculiar nature, and may be termed *spurious metals*, or, *semi-metals*. Of the former kind are the *lapis hæmatis*, or *blood-stone*, the *smyris*, the *load-stone*, *magnesia*, *petracorium*, *lapis cadmia*, *lapis calaminaris*, *tutty*, *pompholyx*, *spodium*, *chalcitis*, *misy*, *sory*, and *melanteria*: of the latter, *antimony*, *bismuth*, *zinch*, *cinnabar*, and *quicksilver*. Our author, speaking of the *lapis calaminaris*, gives us two ways of making brass from *Agricola*. He enlarges most on *antimony*, and *quicksilver*.

The *stibium*, or *antimony* of the shops, is a metallic, solid, heavy, brittle substance, of a lead colour, with long, shining streaks, fusible

fusible by fire, but not ductile. *Native antimony* is of different kinds, which are here specified. It is sometimes found in a particular ore, but commonly mixed with other metals; and hence it is supposed to have taken its name, *antimonos*, signifying an enemy to solitude. *Dioscorides* and *Galen* mention it as an astringent: its emetic virtue seems to have been unknown to the ancients. Its cathartic quality became generally known about the twelfth century: in the fifteenth, *Paracelsus* made the reputation of this mineral still more universal: at present physicians are agreed, that it is a powerful and safe medicine, a good *emetic*, *cathartic*, and *diaphoretic*. Our author gives large directions for the several preparations, of *antimony*, and then shews the manner how it works both as an *emetic* and a *diaphoretic*.

“ *Quicksilver*, judiciously administered, says our author, is a most excellent medicine. It opens the pores, small vessels, and ducts of the glands: resolves obstructed humours, attenuates those that are too thick and viscid, especially the lymph; and dissipates concretions, even in the remotest parts of the body..... It blunts the acrimony of the fluids; and hence performs wonders in venereal tumours, &c. in cutaneous pustules, scabs, and other affections of the skin; &c.” *Mercury* is used in physic either crude, that is, being only first purified, or differently prepared; the former either alone, in an ointment, a plaister or in

pills. The most common preparations are *mercurius precipitatus per se*, red, white, and yellow *precipitates*, violet or black *precipitate*, *Æthiops mineral*, factitious *cinnabar*, *mercurius dulcis*, and the mercurial *panacea*. Our author, having laid down full directions for the performance of each of these, comes to the several manners of raising a *salivation*, for which some have recourse to mercurial fumigations; some to mercurial plaisters, or ointments; others give *mercury* inwardly differently prepar’d. He tells us how the *fumigation* and *unction* are perform’d; but prefers the inward use of the mercurial *panacea*, tho’ he allows the other methods of salivating are not to be altogether rejected, which it may sometimes be necessary to mix with the use of the *panacea*. The method of salivating with the *panacea* being given, our author undertakes to solve this question; on what the salivating or antivenereal virtue of quicksilver depends? According to him, “ the whole depends on its great divisibility, and the spherical figure of its particles, by which it is able to penetrate the inmost recesses of the body, insinuate itself between all parts of the blood and *serum*, and divide all concretions found therein; not only by preventing their mutual contact, but by increasing their fluidity; a small solid sphere being interposed between each two larger *moleculæ* of the juices. Again, continues he, as these *moleculæ* stagnate at the orifices of the

“ very

" very small vessels, with the
 " globules of *mercury* between
 " them, they are there fully ex-
 " posed to the force of the solids,
 " and of the circulating fluids;
 " and thereby divided and broke
 " to pieces, so as to be capable of
 " passing through the smallest ca-
 " nals of the body.

The seventh and last section of this second part treats of *metals*.

A *metal* is a hard, shining, mineral body, fusible by fire, concre- scible by cold, ductil, and capable of amalgamating, or being inti- mately united to *quicksilver*. Me- tals are either base and imperfect, or noble and perfect. Of the former kind are those which lose much by being exposed to fire; as lead, tin, iron, copper: of the latter are such as stand all trials by fire without any sensible loss; as gold and silver. Each of those is here distinctly consider'd.

Lead in itself, and without pre- paration, is *cooling*, *incrassating*, *repellent*, *absorbent*, and *lenient*. Among the preparations of this metal, in the first place are rec- koned those call'd *recrements*; such as *calx*, *minium*, *litharge*, *plum- bum ustum* and *cerufs*: in the se- cond, the chymical preparations used in physic; such as the *vine- gar* of lead, the *salt* or *sugar* of lead, the *balsam* of lead, and its burning *spirit*. Directions are gi- ven for performing these prepara- tions, and the medical virtues and qualities of each of them are specified. The principal chymi- cal preparations of *tin* are *sal jovis*, *antihæcticum Poterii*, or *diaphoretic- um joviale*; and the *aurum mo- saicum*. The first of these is re-

commended in suffocations of the *uterus*, and other hysteric affecti- ons: the second in hectic fevers, consumptions, spitting of blood, and in every saline disposition of the blood: the third is believed to be a diaphoretic, and is given in hysteric and hypocondriacal af- fections, and in malignant fevers.

Iron is distinguish'd into common and purified; the latter is called *acies*, *chalybs*, or steel, made such by frequent fusions. The medi- cal preparations of *iron* are either aperient, or astringent. Of the former sort are the *crocus martis aperiens*, the *salt* or *vitriol* iron, soluble *tartar* of iron, the *aperient tincture* of iron, and the *flores martiales*: of the latter are the *crocus martis astringens*, and the *astringent* or *antiphthysical tinc- ture* of iron. After a sufficient account of these, with their re- spective virtues and uses, our au- thor proceeds to the virtues of this metal; and the cautions to be ob- served in the administration of all medicines prepar'd from it. In the whole, it appears that all the good and bad effects of *iron* are owing to its *stypticity*; and there- fore the physician is to be careful in observing when it is advisable to procure such an effect, and to what degree. Several *recrements* of *copper* were prepar'd by the ancients, and employ'd in medicines; but the *Ayugo* or *verdigrise* is the only one now in use. Dr. *Geoffroy* gives us the method of raising it, taken from the memoirs of the philosophical society of *Montpel- lier*. It is seldom prescribed in- wardly; but is frequently used outwardly for deterging and dry-

ing ulcers, for eating away fungous and callous flesh; and is an ingredient in some unguents, &c. The most usual medicines prepar'd with copper are the green precipitate, described among the preparations of mercury; and the *ans veneris* of Mr. Boyle; from whom our author sets down the manner of making it. So much for the imperfect metals.

Under the article of silver we have its chymical preparations; the most usual of which are the lunar crystals, called also *catharticum argentum*, and the *lapis infernalis*. The former are recommended in the palsy and ascites: the latter is a perpetual caustic, as soon corroding and consuming both the flesh and bones to which it is applied. The method of refining, and purifying gold being laid down; it is observ'd that the use of this metal in physic was unknown to the ancient Greeks, that the *Arabians* first mentioned its medical qualities, and mixed it in their compositions; but our author thinks it may be reasonably doubted whether it be at all useful in physic; and that the virtues of the chymical preparations of it are equally dubious, as they seem to derive their energy, not from the gold but from the *menstrua* and other substances mixed with it. Whence he pleasantly concludes, "that the most
" valuable and most precious of
" all metals is the most useless in
" physic, except when consider'd
" as an antidote to poverty.

The third part of the elaborate treatise under consideration opens the vegetable kingdom to our

view. The vegetable substances shewn in a course of *materia medica*, are here reduced to seven; *Roots, barks, woods, leaves and flowers, fruits, juices, fungus's* and other excrescences. Each of these is the subject of a particular section; and in each section an alphabetical order is observ'd. Tho' this part fills not half the number of pages employ'd in the second, it yields a much greater variety. As the author is very concise on each particular subject in the vegetable kingdom, we must here change our method, and instead of an abridgment, present our readers with some of the particulars in the doctors own words.

I. ROOTS. "*Contrayerva*, "*officinalis*, *Drakena clus*. The first of these names was given to this root by the *Spaniards* from its alexipharmic quality; for *contrayerva* in their language signifies counter-poison. The second was given by *Clusius*, in memory of the famous *Drake*, who brought it from *America*, and sent it to that great botanist. It is reckoned sudorific, alexipharmic, astringent and good in epidemical dysenteries. The dose of this root in substance is from half a dram to a dram, and in infusions from half an ounce to an ounce.

"*Cyperus officinalis*. There are three sorts of *cyperus*. The first, call'd *cyperus rotundus orientalis major* C. B. P. is carminative, emmenagogue, stomachic, and diuretic. *Hippocrates* recommends it in diseases

of the uterus, and Simon Pauli in ulcers of the bladder, mixed with the *schœnanthe*. The second kind is named *cyperus rotundus nostras*, and *vulgaris* C. P. B. which is less aromatic, and of less efficacy than the former. The third kind is the *cyperus odoratus*, *radice longa*; or *cyperus longus officin.* Its virtues are of the same sort with the other two; but it possesses them in a less degree.

Ipecacuanha, radix Brasiliensis. Of this we have three kinds; the grey or ash coloured, the brown, and the white; which last, called also *pseudoppecacuanha*, Mr. Tournefort discover'd to have no virtue, and is perhaps that mentioned by *Piso*; so that, properly speaking, we have only two kinds of *ipecacuanha*, that of *Brasil*, and that of *Peru*, call'd *Bexuguillo*. The plant which produces this latter sort is unknown; and the root itself was not known in *France* till the year 1672..... This root is given from fifteen grains to half a dram; and we ought in no case to exceed a dram. It never fatigues the stomach, and is the best *succedaneum* for the emetic tartar. It is the best specific in *dysenteries* hitherto discover'd, &c..... It has an emplastick and deterfive quality join'd together; and, tho' it does not appear sensibly acrid, it produces in those who powder it an oppression in the *thorax*, difficulty of breathing, and spitting of blood. It is likewise offensive to the eyes,

increases the discharge of the lachrymal glands; and, when tears do not find a ready vent, the eyes swell.

Rhabarbarum, seu Rheum officin. rhubarb. We do not certainly know the plant, of which *rhubarb* is the root. It is, probably, a species of *lapathum*; call'd by *Herman*, *lapathum sinense*; it is brought from *China*..... It is one of the best and mildest cathartics in the whole *materia medica*. It operates well on the bile and on all the viscera of the abdomen; and, at the same time, strengthens the nervous fibres... It is given in substance from twelve grains to half a dram; in infusion from half a dram to a dram and a half; and, in a small dose, it becomes an excellent alterative..... The use of *rhubarb* is, however, dangerous when the kidneys or bladder are suspected to be inflamed; because it heats considerably; and for this reason it is improper in hæmorrhages, &c.

II. BARKS. *Cinnamomum officin. Cassia Zeilanica* C. B. P. *cinnamon*. The tree which produces *cinnamon*, grows without culture in the island of *Zeylon*..... It is an excellent stomachic and cordial, digestive, attenuant, emmenagogue, &c. It corrects the bad qualities of resinous purges, and strengthens the stomach, when weakened by too much purging, &c. *China Chinæ, Kina Kina, Cotex Peruvianus officinal.* The *Peruvian* or *Jesuits bark*. This is

" is brought from *Peru*; and
 " there are three kinds of it.
 " The first is of a bitter, resi-
 " nous taste, and not so red as
 " the common sort: the second,
 " less than the first, is covered
 " with a moss: the third is the
 " finest, and imported in small
 " pieces. . . . The appellation of
 " *Kina Kina* is taken from the
 " count of *Cinchon*, viceroy of
 " *Peru* when this medicine was
 " discover'd". . . . It was first
 " found out by the *Indians*, in the
 " manner above related. " The
 " secret was kept inviolably till
 " the year 1640, when a *Spa-*
 " *nish* soldier, quarter'd in an
 " *Indian's* house, was seiz'd with
 " a severe ague. The *Indian*
 " touch'd with compassion
 " brought him the bark, which
 " having taken, he was soon per-
 " fectly cured. The soldier
 " made use of all his address to
 " discover the tree to which this
 " bark belonged; and at last
 " succeeded In 1649, fa-
 " ther *de Lugo*, a *Jesuit*, then
 " procurator-general of his order,
 " and afterwards a cardinal,
 " carried some of this bark to
 " *Rome*; and the society began
 " to bring it into reputation in
 " *Europe*. As the fathers were
 " then the sole masters of it,
 " and they always sold it in pow-
 " der, it was called the *Jesuits*
 " powder The bark is an
 " infallible remedy for all inter-
 " mitting fevers, says our author,
 " if some circumstances, which
 " he specifies, be observ'd.

III. WOODS. "*Guajacum* lig-
 " num. *Lignum sanctum*. Pa-
 " lus vitæ. *Guajacum* wood, or

" *lignum vitæ*. This wood was
 " formerly used for the cure of
 " venereal diseases, the patient
 " being kept under an exact re-
 " gimen, and drinking plentiful-
 " ly of strong decoctions made
 " of it, for thirty days. This
 " method succeeded very well in
 " hot climates, but not in *Eu-*
 " rope; for which reason the
 " physicians were obliged to call
 " in the assistance of *mercury*,
 " but the *lignum vitæ* diet-drink
 " continue still to be very much
 " in use during mercurial coun-
 " ses.

" *Sassafras officinal*. According
 " to *Herman*, this is the wood
 " of a *Virginia* tree, which has
 " leaves like the fig-tree, and is
 " by the natives call'd *pavane*.
 " . . . It grows also in *Brasil*. . . .
 " It is *sudorific*, *diuretic*, *attenu-*
 " *ant*, and particularly proper for
 " removing obstructions in the
 " kidneys and uterus. It is
 " likewise recommended in the
 " gout and rheumatism, as a *sudo-*
 " *rific*. The dose in substance
 " is from half a dram to a dram,
 " and in infusion or decoction
 " from one ounce to two ounces.

IV. FLOWERS and LEAVES.
 " *Dictamnus Creticus officin*. *Dicta-*
 " *tany* of *Crete*. This leaf has
 " always been look'd on as an
 " excellent *vulnerary* and power-
 " ful *cordial*. It is likewise an
 " *emmenagogue*, *diuretic*, &c.

" *Crocus officinalis*. *Saffron*.
 " This is the extremity of the
 " pistillums of a bulbous plant,
 " cultivated in the province of
 " *Gatinois* in *France*, and in ma-
 " ny other countries. Its vir-
 " tues are to enliven the blood,
 " and

“ and remove obstructions in the
 “ *viscera*. It is also recommend-
 “ ed in diseases of the *thorax* and
 “ brain, and for expelling the
 “ morbid humours in malignant
 “ fevers. It likewise brings on
 “ sleep, mitigates violent pains,
 “ and is commonly an ingredient
 “ in resolvent *cataplasms* and *colly-*
 “ *riums*. It enters many compo-
 “ sitions . . . The common dose
 “ is from six grains to a scruple.

V. FRUITS. “ *Cardamomum*
 “ *officin.* Of this there are three
 “ kinds. 1. *Cardamomum ma-*
 “ *jus*, which grows in a husk, or
 “ pod, about the size of a fig;
 “ and is called *malaguetta*, or,
 “ *grains of paradise*. 2. *Carda-*
 “ *momum medium Matthiol*; both
 “ but little employed in physic.
 “ 3. *Cardamomum vulgare officin.*
 “ *Matthiol* & *Bontii*. This
 “ kind is much used; the seed
 “ being commonly first separated
 “ from the husk. It is *attenua-*
 “ *ting* and *cordial*, and enters in-
 “ to many compositions of these
 “ sorts.

“ *Nux moschata*. *Nutmeg*.
 “ This is of two kinds; *Nux*
 “ *moschata subrotunda*, *sive nux*
 “ *myristica Clusii*, *sive nux mos-*
 “ *chata fœmina*, and *nux myristi-*
 “ *ca mas, sive oblonga*, C. B. P.
 “ The former is the best, and
 “ most commonly used. . . . It
 “ is *strengthening*, *cephalic*, *sto-*
 “ *machic*, *cordial*, &c. helps di-
 “ gestion, takes away stinking
 “ breath, resists corruption.

“ *Nux vomica*. The tree that
 “ bears this nut, grows in the
 “ island of *Ceylon*, and along the
 “ coast of *Malabar*. . . . It is
 “ of a bitter taste; and poisonous

“ for brutes. Some pretend it
 “ does not poison men; but this
 “ is not to be depended on.

“ *Tamarindi officin.* *Tama-*
 “ *rinds*. This is the blackish
 “ pulp of a pod, something like
 “ common beans. . . . The tree
 “ which bears this fruit, grows
 “ in *Egypt* and in both the *Indies*
 “ . . . We owe the knowledge of
 “ this purgative to the *Arabians*.
 “ The dose in substance is from
 “ an ounce to an ounce and half;
 “ and three or four ounces in
 “ decoction.

VI. JUICES of plants are ei-
 “ ther *artificial* or *natural*: the lat-
 “ ter are *resins*, *gums*, and *gum-re-*
 “ *sins*; and each of these are either
 “ *solid* or *liquid*. Of the first class,
 “ among others, are *aloes officin.*
 “ We have three kinds of *aloes*,
 “ *succotrina*, *hepatica* and *caballi-*
 “ *na*, which come from three
 “ different plants. The first
 “ grows in *Zocotra*, an island in
 “ the streights of *Babel Mandel*
 “ The second is that now
 “ commonly found in the shops...
 “ It is termed *hepatic* from the
 “ colour, which is like that of
 “ a boil'd liver. This is likewise
 “ brought from *Asia*, according
 “ to Mr. *Herman*. The third
 “ comes from *Guinea* and from
 “ *Barbadoes*. . . . The name *cabal-*
 “ *lina* was given it because it was
 “ judged proper only for horses.
 “ The two first sorts of *aloes* are
 “ very good purges; but they ra-
 “ rify the blood, and therefore
 “ cause *hæmorrhages*, and other
 “ undesigned evacuations in those
 “ who are subject to them.
 “ The dose is from four grains
 “ to half a dram.

“ *Opium*

“ *Opium officin.* the Greeks
 “ distinguish’d two kinds of it;
 “ one got by wounding the *papa-*
 “ *ver album officin*; the other by
 “ expression. Our *opium* is of
 “ the former sort; as it was for-
 “ merly cultivated in *Egypt*, near
 “ the city of *Thebes*, it has ac-
 “ quired the name of *opium The-*
 “ *baicum*..... The effects of *opi-*
 “ *um* are always *narcotic*; and it
 “ has been found to cause sleep,
 “ when given in a clyster, better
 “ than when taken by the mouth.
 “ When applied to the eyes and
 “ ears, it has occasioned blindness
 “ and deafness.” We have here
 four rules to be observed in taking
opium, and the opinions of the
 antients and moderns concerning
 it.

The second class of *juices* com-
 prehends such as flow from vege-
 tables, which, as has been already
 observ’d, are of three kinds.
 We shall give one of each.

“ *Assa foetida, stercus diaboli,*
 “ ΣΙΔΙΟΥ *Græcor. laser, Latinor.*
 “ This is a *gum resin*..... The
 “ trees, which produce it, grow
 “ plentifully in the province of
 “ *Lahir*, in the dominions of the
 “ *Great Mogul*, and in that of
 “ *Chorasan* in *Persia*... *Assa fæ-*
 “ *tida* is an excellent remedy in
 “ all *hysteric* disorders, either on-
 “ ly smelled to, or mixed with
 “ what is taken inwardly. It is
 “ also reckoned a good *sudorific*,
 “ and strengthens the stomach.
 “ The dose is from twelve grains
 “ to half a dram; but, with a
 “ view to the stomach only, it
 “ must be given in smaller quan-
 “ tities. Externally it is a good
 “ *resolvent*.

“ *Camphora, caphura officin.*
 “ *Camphire*, is found in several
 “ places of the *East-Indies*, and
 “ in *Japan*. It is a *resinous* sub-
 “ stance..... The tree that produ-
 “ ces it in *Sumatra*, is by *Brey-*
 “ *nus* named *arbor camphorifera*,
 “ and by *Kæmpfer*, *laurus cam-*
 “ *phorifera*..... Taken inwardly
 “ it is a *cordial* and *sudorific*; and
 “ likewise an *anodyne*, as it re-
 “ moves obstructions, which
 “ cause pain. It is excellent in
 “ the *hysteric* passion, both taken
 “ inwardly and applied outward-
 “ ly..... It is a powerful *resolvent*,
 “ by its penetrating and attenu-
 “ ting quality, &c.

“ *Copal officin.* The natives of
 “ *America* give the appellation of
 “ *copal* to all odoriferous gums
 “ which are transparent. What
 “ we commonly call by that
 “ name, is not much used in
 “ physic. It has been sometime
 “ employ’d in *sumigations* for vi-
 “ olent defluxions of the head
 “ and in *Cucuphas* for the same
 “ purpose.

VII. FUNGI and other EX-
 CRESCENCES. Of these our au-
 thor enumerates but ten. “ *Galla*
 “ *la orientalis officin.* *Galla*
 “ The best sort of them is term’d
 “ the *Aleppo nut*, or *Galla spin-*
 “ *osa*..... They are owing to in-
 “ sects, which prick the oak
 “ and then lay their eggs in the
 “ wounds. These eggs swell
 “ with the excrescence; first
 “ turn to worms, and afterwards
 “ to flies; which having perfo-
 “ rated the *Galls*, make their es-
 “ cape..... *Galls* are very *astring-*
 “ *ent*, and are by some given in
 “ *dysenteries*. They have like-
 “ wise

“ wife been recommended in in-
 “ termitting fevers.

“ *Cardui Hæmorrhoidalis Ca-*
 “ *pitula*. This is an *excrecence*
 “ or *tumor* of the *Carduus Repens*
 “ *Sonchi folio*, C. B. P. they lie
 “ like knots along the stalk of
 “ the plant, and are likewise
 “ owing to the eggs and juice of
 “ insects. They are said to be
 “ a preservative against the *Hæ-*
 “ *morrhoids*; but this is without
 “ foundation.

We are now come to take a
 view of the *animal kingdom*, which
 makes the fourth and last part of
 the treatise before us. It contains
 forty-two articles; but as our ex-
 tract has already exceeded its
 bounds, we hope our readers will
 be satisfied with an account of
 three of them.

“ *Bezoar orientale & occiden-*
 “ *tale officin.* The oriental *Be-*
 “ *zoar* - stone comes from the
 “ kingdom of *Boulan*, and some
 “ other parts of the *East-Indies*
 “ and *Persia*. It is found in the
 “ stomach of a wild goat.... It
 “ is moderately *cordial*, contain-
 “ ing a volatile sulphur and salt

“ in a pretty large quantity....

“ It is given from ten to twen-
 “ ty grains in fevers, &c. and
 “ likewise in *Epilepsies* of children,
 “ after having emptied the ves-
 “ sels.” The *occidental Bezoar*
 has the same origin; but nothing
 particular is said of its qualities.

“ *Mater perlarum officin.* This
 “ is not the shell in which the
 “ pearl is found, but a shell of
 “ another kind, called *Concha*
 “ *Margaritifera*, tho’ it produ-
 “ ces no pearls. It is found in
 “ the *Mediterranean*. It is *ab-*
 “ *sorbent* and *cordial* in the same
 “ degree with *pearls*.

“ *Sperma cæti officin.* This
 “ is a fatty animal substance,
 “ found in the brains and circum-
 “ jacent parts of a whale, named
 “ *Orca*, or *Ryaris*. It sometimes
 “ is found swimming on the sur-
 “ face of the sea, near the shores,
 “ on which these whales have
 “ struck, and where their car-
 “ casses have putrified.... It is
 “ an excellent *emollient* and *pec-*
 “ *toral*, especially when melted
 “ over the fire with oil of sweet
 “ almonds.

ARTICLE VIII.

Le songe d'ALCIBIADE, traduit du Grec. A Paris chez Didot, avec Approbation & Privilege. That is, ALCIBIADES's Dream translated from the Greek; printed at Paris for Didot, with Approbation and Privilege, 1735. In Twelves: Containing 117 Pages.

Alcibiades had the misfortune
 to lose his father *Clinias* at
 an age, when he stood most in
 need of his assistance and direction.
 His uncle *Pericles* repair'd that
 loss by a tender care of his edu-

cation, in which he employed
Socrates. The dream before us
 is introduced by a handsome com-
 pliment to *Pericles* for that inesti-
 mable favour. “ I am (says *Al-*
 “ *cibiades*) so full of the idea of
 I “ my

“ my excellent master, that it
 “ follows me wherever I go, and
 “ you will find by the dream
 “ which I send you, that it pre-
 “ sents itself to me even in my
 “ sleep.

It has been observed, by some writers, that *Alcibiades*, in his first years, was more sensible to the charms of pleasure, than to those of philosophy; the dream here introduced represents him not quite removed from the danger of such powerful and insinuating allurements, but at the same time full of docility for his excellent master. On a festival day he walks out of *Athens*, with a view of conversing with himself at a safe distance from the noise and hurry of the town. In his way, he meets with a company of Rhetoricians, whose conversation could not be very agreeable to one educated in the school of *Socrates*, who must be more fond of solid reflections, than of the emphasis of declamation, and equally an enemy to insipid panegyric and abusive satire. Nothing can prevail on him to stay; he escapes from the prosecution, and continues his walk. A bye-path leads him to the banks of *Cephissus*: the coolness of the place invites him to sit down under the shade of some trees: he falls into a profound meditation, which is soon interrupted by sleep. He immediately finds himself in a vast plain, filled with such numbers, that one would have imagined the inhabitants of the whole world had agreed to make it a place of rendezvous. What subject of perplexity for *Alcibiades*!

He never had more occasion for the assistance and counsels of his master. At this juncture *Socrates* appears. Come, says the philosopher to his pupil, follow me; I can now give you a view of some of those things which have so often been the subject of our discourses. Some questions and answers having passed, they arrive at the end of a road, which branches out into two distinct paths; one leads to *virtue*, the other to *pleasure* or *sensuality*: the latter is as crowded, as the other deserted: *Socrates* proposes to conduct his pupil to the *eternal temple of virtue*; but, in order to remove the difficulties in the way, he first undertakes to let him see the blindness of mankind. With this view, they set forward in the path of pleasure; and whatever is dangerous or prejudicial there is rectified by the presence and instructions of *Socrates*. They are not gone far, before they come to a magnificent gate, placed at the end of an avenue, carried through a grove of myrtles and jessamin. Here the loves wanton; flowers grow under the feet of travellers; *Philomel* bewails her misfortunes; and the *Zephyrs* on all sides sport with the leaves.

Alcibiades immediately feels the impression of the contagious air he breathes; but the wise admonitions of the philosopher stop the first progress of it. In vain he talks, in vain he advises; the evil becomes more sensible, when pleasure, surrounded with all her charms, presents herself to the young *Grecian*, and, with a most engaging and graceful air, offers him

him the fatal cup, with which she intoxicates her votaries. *Alcibiades* is now on the point of yielding to the seducing discourse of the goddess, or being irrecoverably lost at the sight of the attendants, who form this splendid and dazzling court; viz. the different passions, which appear under the most ensnaring disguises. For some moments he seems to have lost that unreserved docility which he had practised in regard to his master; he finds replies to his gravest remonstrances; and, if he at last agrees not to wet his lips with the enchanting liquor, it is however on condition, that his rigid preceptor shall introduce him into the chief places of the goddess's extensive empire.

This bargain being made, they pursue their journey, and advance into the region of pleasures and joy. Here they see a spacious temple, toward which all mankind are running with the utmost precipitation; but the entrance into that building, lovely to some, fatal to the majority, affords more tragical sights than amusing scenes. *Fortune* is the deity that presides, and is worshipped there. In another part, they meet with magnificent buildings, the trophies of the pride of the great, and lasting proofs of the avarice of upstarts. Luxury amasses the riches of all countries, and the mode makes a sacrifice of the most simple decencies to its caprices. Conveyance is banished by art: people are stifled with heat in summer, and starved with cold in winter. In another place appear large halls, furnished with most magnificent

repasts. A fourth gives the view of an apartment, originally designed for amusement; but where amusement becomes madness, where men cut one another's throats by way of diversion; in a word, where they make profession of gaming. A fifth is set apart for public theatres. The last place which *Socrates* and *Alcibiades* visited, is destined for the walks of the goddess's faithful courtiers. At last they arrive at the place where the declivity seemed easy to *Alcibiades* at his entrance, but he finds it extremely difficult to master the ascent. *Socrates* supports him, directs his tottering steps, and they come to the gate where the goddess is posted. She looks on them with a menacing air: she admires the youth and fine appearance of *Alcibiades*, and loads him with terrible imprecations. *Socrates* passes the gate unmoved: his virtuous pupil follows him courageously. He is now secure; and when he is on the point of congratulating himself with his master on the escape, he awakes.

We have not undertaken to copy the beautiful thoughts and fine descriptions which fill this piece. We are told in the preface to it, that it is translated from a *Greek* manuscript, which falling into the hands of the editor, he shew'd it to some of his ingenious friends, who were of opinion that it would make an agreeable figure in *French*. It may easily be supposed the author has recourse to this innocent artifice of a pretended manuscript, in order to introduce a proper lesson

for the youthful part of his own countrymen. The application is easy. *Athens is Paris: Alcibiades* a young gentleman just coming into the world: *Socrates* a wise governor, intent on guarding his pupil against the seduction common to all states of life. In this view he shews him the excess to which the passions lead men, when they give themselves up to them, or imagine they can manage them discreetly; the fatal consequences of those passions, which engage and charm us; and the false taste which now reigns in the fashionable world. The characters are finely drawn; our readers may judge of the author's talent in this manner of writing, by the following extract which we shall translate as it lies.

P. 90. "I interrupted *Socrates*,
 "and asked him the name of a
 "young man who was making
 "towards us. His arms kept
 "time with his feet: his dress,
 "tho' magnificent, carried an
 "air of disorder: every thing
 "about him, even his gestures,
 "spoke irregularity and confusion. He put questions to all
 "he met, without ever looking
 "at them: he tossed his head
 "about on all sides; made but
 "slight bows; spoke loud, and
 "heard but half what was said
 "to him. I am pleased with
 "your observation, says *Socrates*.
 "That young man is one of
 "those, whom you cannot
 "avoid with too much caution.
 "Your youth, your birth, and
 "perhaps your natural inclination,
 "almost carry you into
 "such a behaviour; and perhaps

"I am the only obstacle that
 "divert you from it. We shall
 "here find great numbers of the
 "same character. They have
 "nothing to authorize the liberties
 "they take, but their exalted
 "birth, the virtues of their
 "ancestors, and the impetuosity
 "of youth. They imagine
 "themselves above the rules of
 "decency; and frequently dispute
 "with those of honour.
 "Their debaucheries would not
 "be agreeable to them, were
 "they not publick: they indulge
 "themselves in them, not so
 "much for the pleasure they
 "afford, as for the satisfaction of
 "glorying in them. As they
 "value themselves wholly on
 "such excesses, they boast not
 "only of the crimes they commit,
 "but even of those to which
 "they are strangers. It is the
 "ambition of good men to be
 "still going on to some new degree
 "of merit: it is theirs to
 "signalize themselves by some
 "new degree of debauchery:
 "those, who exceed others in
 "that point, are the most valuable:
 "they have no emulation,
 "but for vice..... It is genteel to
 "appear at all the play-houses and
 "places of entertainment in town
 "the same evening: to be restless
 "and impatient wherever
 "they are, and always desirous
 "of being where they are not.
 "Duty to parents, and a sense
 "of religion, often prove powerful
 "restraints to men. But
 "nothing stops these gentlemen
 "the prohibition itself is a sufficient
 "reason with them for
 "launching forth; and their
 "crimes

“ crimes are insipid, if they do
“ not clash with religion and
“ nature.

Let us conclude this extract
with the following sublime piece of
morality. P. 56. *Socrates* de-
livers himself thus: “ One single
“ vice conducts us to our ruin ;
“ tho’ one single virtue does not
“ lead us to happiness. A man
“ may be condemned by the
“ judges, who, in the infernal
“ regions, weigh the virtues and
“ vices of mankind, without

“ being guilty of all sorts of
“ crimes ; but he cannot arrive
“ at the enjoyment of the sove-
“ reign good, without the prac-
“ tice of all the virtues. One
“ single vice is sufficient for de-
“ stroying us ; it in some man-
“ ner carries with it the poison
“ of all those, of which we are
“ innocent. The want of one
“ single virtue, places us at a
“ distance from happiness, and
“ deprives us of the whole merit
“ of all those we possess.

ARTICLE IX.

*Continuation of Sir WALTER RALEGH's Life ; being the Sequel of
ARTICLE I.*

THE king of *Spain* under-
took a new expedition a-
gainst *England* and *Ireland* ; but
his fleet was soon dispers'd and
disabled by the winds. The
queen, having receiv'd informa-
tion that the *Spanish* ships, being
repaired, and recruited, and threaten'd
a descent in *Ireland*, fitted
out a large fleet, of which the
earl of *Effex* was named admiral,
the lord *Thomas Howard* vice-
admiral, and Sir *Walter Raleigh*
rear-admiral. The design was
to destroy the *Spanish* ships at *Fer-
roll*, and other ports belonging to
the enemy ; and seize what *Indian*
fleets of treasure they should meet
with belonging to the king of
Spain ; but especially to conquer,
retain and engarrison most of the
Azores ; whence this enterprize
was called the ISLAND VOYAGE.
They set sail from *Plymouth* about
the 8th of *July*, 1597 ; but had

not made above sixty leagues be-
fore a violent storm drove them
back to *Plymouth* with considera-
ble detriment, where they lay
wind-bound ; their provisions
were consumed and much dama-
ged. On the 17th of *August* they
weigh'd anchor again, and after
about six days sail, bore into the
bay of *Biscay*, where they were
storm-beaten. After enduring
much hardship, the fleet reached
the *Azores*. As it lay before *Flores*,
one of those islands, a council of
war was held ; in which the ad-
miral and commanders had each
his particular charge assigned ;
the fleet was divided into four
squadrons ; and *Effex* and *Raleigh*
were to attack *Fayall*. About the
middle of *September*, *Raleigh* en-
ter'd the road of that island ; but
did not meet with *Effex*, who had
sail'd before him. Here *Raleigh*
called a council of the captains and
officers,

officers, in which it was agreed to delay the enterprize for a day, and land together, if the earl did not come then. *Raleigh*, with a party of two hundred and sixty men, not half the number of the enemy, made forward, landed with great difficulty, climbed the rocks, waded through the water, and forced his way to the narrow entrance; where he pursued his assault with so much vigour, that the enemy gave ground, and retir'd to the hills and woods. Having thus gain'd a landing, and taken possession of the trenches, he was reinforced by the officers of the *Low-Countries* in that service, at the head of some of their companies. Being now near 500 strong, he marched to the town, about four miles distant from his landing-place, made directly to the high fort, where the *Spaniards* lay in garrison, and entered the town. Before break of day the next morning, being the 22d of *September*, they discover'd the earl of *Effex* bearing in with full sail toward the road of *Fayall*. He had all this while been in chase of *Indian* fleets, and the *Adelantado*, which had never stirr'd out to sea that year. Here some of the earl's creatures misrepresented *Raleigh's* intention in this conquest, accus'd him of contempt and violation of authority, and advised the calling of a court-martial for punishing the offence, and breach of order and discipline. The earl listen'd to these base insinuations, and reprimanded him for his late conduct. But *Raleigh* justified himself, by pleading that he was successively in the commission for

the whole command of the fleet, and therefore not subject to any martial law; and, after a little debate, all things came to a calm and quiet conclusion. Having fired the town, on the 26th of *September*, they cast anchor at *Gratiosa*, another of the *Azores*, where the chiefs of the island came on board the general and submitted themselves. Soon after they took three rich *Spanish* prizes bound from the *Havanna*; the most considerable of them, if not the other two, was taken by *Raleigh*; who soon after made himself master of another ship coming from *Brazil*. A large carrack of 18000 ton burthen, being chased by *Raleigh*, discharged her men into the boats that flocked about her, with some of her rich lading, and was then instantly set on fire in many places at once. These captures were made near the island of *St. Michael*. This account, taken chiefly from a relation drawn up by Sir *Arthur Gorges*, an officer in the enterprize, is followed by Sir *Walter*'s dangers and distresses in returning home, as related by the same gentleman; of whose life Mr. *Oldys*, in a long note, gives some memoirs; which he modestly terms a *few dispersed particulars* concerning him.

On the 20th of *December*, our author finds *Raleigh* in parliament; on that day it was adjourned to the eleventh of the following month. When it met again, he appears employ'd in committees upon several bills of the greatest consequence that were then read. By the inaccuracy of the clerk of the

the house of commons, complained of here and elsewhere, we have little or nothing of Sir *Walter's* arguments on these or other occasions preserved. This parliament was dissolved on the 9th of February.

About this time, Sir *Walter Raleigh* procured some regulations to be made for the advantage of the people, over whom he presided by his office in the *West of England*. Of this kind was the restoration of the dutchy of *Monon* in *Cornwall* to their ancient tenure; and easing them of a burthenfome tax, on the curing of fish. In this place Mr. *Oldys* adds *Raleigh's* good offices in the two following years, for freeing the people of those parts from some heavy impositions, with which the trade and manufacture of their tin works were very much embarrass'd. These particulars are related at large from the *Survey of Cornwall*, written by Mr. *Richard Carew*, one of the deputy-lieutenants of the county at that time.

About July 1599, there were great apprehensions in *England* of an invasion; but from what quarter is not well distinguished, says our author. On this occasion sixteen or eighteen ships of the royal navy were fitted out, under the command of lord *Thomas Howard*, as admiral, and Sir *Walter Raleigh*, as vice-admiral. But this fleet was order'd home, after it had been about a month at sea.

In May 1600, commissioners were dispatched to *Bologne* for negotiating a peace with *Spain*; and about the same time, Sir *Walter*

Raleigh was sent, with lord *Cobham*, on an embassy into *Flanders*. We find him returned to *England* toward the middle of July. Soon after his arrival, he was made governor of *Jersey*; and on the 26th of August his patent was passed, with a grant of the manor, or lordship, of *St. Germain* in the said island, and all the lands and tenements therein. About the middle of the year 1601, we find Sir *Walter* attending the queen in her progress. When the king of *France* came to *Calais*, on the alarm of the archduke's besieging *Ostend*, her majesty was at *Dover*. Embassadors were sent over to each other on this occasion. The marquis of *Resney*, afterwards duke of *Sully*, landing at *Dover* from his christian majesty, was received by *Raleigh*, in conjunction with lord *Cobham* and others. Soon after the queen's return to *London*, her last parliament met on the 27th of October. "This, says Mr. *Oldys*, was a session full of important business; and *Raleigh* appears frequently engaged in it." The first speech we have of Sir *Walter's*, upon record, in this parliament, was on the 4th of November, in which he opposed the act for sowing of hemp; and the bill was rejected. Three days after, Sir *Walter* was at the committee in the house concerning the subsidy, which he promoted, but with caution of not oppressing the poor by the manner of raising it. In this session he had likewise occasion to exert himself in defence of his patent for the pre-emption of tin; and

and it appears from his speech on that subject, that he had raised the workmen's pay from two to four shillings a week. In this session a bill was brought in for *reforming abuses in inns*. Sir *Walter* found some defects and hardships in it, and therefore opposed it. He was seconded by other members of the house; and we hear no more of that affair. Soon after the house took into consideration means for suppressing the pirates at *Dunkirk*; we find *Raleigh* speaking with as much judgment as freedom, on this and several other occasions here specified; and the parliament was dissolved on the 19th of *December*.

Mr. *Carew's Survey of Cornwall*, before-mentioned, appear'd in the beginning of 1602, with a dedication to Sir *Walter Raleigh*; in which the author has, with such energy, copied the most amiable distinctions of his patron's mind, as made Mr. *Oldys* inquisitive what portraiture remained of his *person*, that we might form a better judgment of the correspondence between them. He tells us, he has at last had the satisfaction of seeing the characters of the courtier and the warrior, a sprightly genius and a solid judgment united in a picture, in the possession of captain *William Elwes*, nephew of the late lady *Elwes*, grand-daughter to Sir *Walter Raleigh*. Having described this and another painting not unlike it, our author gives a brief relation of the voyage which he set out for the supply of the colony in *Virginia*, this last year of the queen's reign.

On the death of the queen *Raleigh's* glory begins to be eclipsed. As history does but imperfectly discover the means or story by which that great man fell, Mr. *Oldys* endeavours to lay together such circumstances as he could find preliminary to his fall. *Essex* had preposessed king *James* against him; and 'tis probable that *Cecyll* did him the same ill office after the earl's death, as is here shewn at large from several particulars, collected from good authors. "But, says Mr. *Oldys*, "what seems sufficient to have incensed the king against *Raleigh*, was his being of the party, who, in regard to the inveterate feuds between *England* and *Scotland*, desired that the king might be obliged to a peace." To these are added some other particulars, which might render *Raleigh* obnoxious to a man of the king's jealous disposition. But, whatever discountenance *Raleigh* might receive at his first meeting the king, it seems not to have amounted to a peremptory dismissal from his service or person. At his majesty's first accession to the throne, *Walter* wrote strenuously against a peace with *Spain*: this opposition, and the consequences of it, are considered as the hinges on which his whole fortune turned, and the most apparent causes of all those sorrows and sufferings which fill up the melancholy remains of his story.

Here our author gives us a short, but regular narrative of the most material facts, wherein *Raleigh* appears any way concerned.

in regard to the plot for which he was tried, and condemned at *Winchester* in *November* 1603; the history of that trial, and the prisoner's behaviour, collected from several writers of unexceptionable credit. He was kept a month at *Winchester* after his condemnation, in daily expectation of death; and then, with *Cobham*, and the rest of the prisoners, removed to the *Tower of London*. Soon after his commitment to that prison, his lady petitioned the king that she might be a prisoner with her husband, or live with him. Her request was granted; and she was there delivered of her younger son. He continued for some time divested of all his estate, and had much trouble at law with those who were considerably indebted to him, and could not otherwise be brought to account. His estate being restored, and his confinement softened with some degrees of latitude, he began to enjoy his life pleasantly, and order'd his time between his little family and his books. But soon after this favour, it was again taken from him, and given to *Car*, afterward earl of *Somerset*. We have an elegant letter extant, written by *Raleigh* to *Car* on this occasion; and, as it has been corruptly printed, *Mr. Oldys* here gives it more correct from several ancient manuscript copies. This is dated *December* 1608. But all applications to that gentleman, or to the king himself, proved ineffectual.

About this time *Raleigh* became happy in the esteem of *Henry-Frederick* prince of *Wales*, who

encouraged his epistolary address to him, and sent for his opinion or counsel in several important affairs. His royal highness never left soliciting the king to bestow *Sherborne* on him, with an intent to return it to its just owner, till his majesty at last granted his request. Here our author has recourse to those letters and discourses address'd to the prince, which are still extant, for light into the intercourse which passed between him and *Sir Walter*. These are, a letter touching the model of a ship, which the prince intended to build: a discourse of a maritime voyage, with the passages and incidents therein: some necessary observations on the royal navy and sea-service: a discourse of the art of war by sea; and a letter concerning the most eligible power in an English sovereign, in which he says, "Let me not doubt but
" all plans, which do not carry
" in them the mutual happiness
" of prince and people, will appear as absurd to your great
" understanding, as disagreeable
" to your noble nature." This is dated *August* the 12th 1611.

A motion being made by the duke of *Savoy's* ambassador for a marriage between prince *Henry*, and a daughter of the said duke, and another of his son *Don Philibert*, prince of *Piedmont*, with princess *Elizabeth*, daughter of *England*, *Raleigh* wrote two discourses on this occasion, which were never printed. It appears from some large extracts here given from those manuscript pieces, that *Sir Walter* was very much against the two matches proposed.

K About

About a year after the writing of these discourses, the princess was married to *Frederick*, elector palatine of the *Rhine*, afterwards king of *Bohemia*; and the prince died on the 6th of *November* 1612. Upon his death, *Car*, who was now viscount *Rocheſter*, obtained a second grant of *Sherborne*; and, as some sort of composition, his majesty gave lady *Raleigh* and her son 8,000 pounds for the estate.

As *Raleigh* has been occasionally mentioned in the character of an author, Mr. *Oldys* thinks it now high time he should be considered more particularly in that light, "which, says he, cannot in any place more properly be done, than in this sedentary part of his life, when most of his works were written." His writings are divided into several classes, viz *poetical*, *epistolary*, *military*, *maritimal*, *geographical*, *political*, *philosophical*, and *historical*. This is not the least curious part of the piece before us: it is not a bare catalogue of *Raleigh's* works; but an elaborate history of that great man's writings, a distinct account of all the editions of those which have been printed, and of such manuscript copies of the rest, as our indefatigable author could, with great pains, and after a long enquiry, find in the cabinets of the curious, or the several publick repositories of learning. It takes up above fifteen pages; several of them almost full of notes in a much smaller character than the text.

But to proceed with Sir *Walter*

Raleigh's life. Those, who thought the king must necessarily be a patron of authors, because he was himself one of that number, have insinuated, that Sir *Walter's* many excellent writings, especially the *History of the World*, were his most powerful intercessors for his release from the *Tower*. Mr. *Oldys*, having produced and examined what has been advanced on that subject, proceeds to shew, that his money was the powerful mediator in his favour, tho' other causes are also suggested by our common historians; and that Sir *William St. John*, and Sir *Edward Villiers*, procured him his liberty, for which they had 1,500 pounds. This was effected in the thirteenth year of his imprisonment.

Raleigh, having thus recovered his liberty, soon appears busy in preparing for his voyage to *Guiana*, which he had proposed three years before. His view was to take possession for the crown of a gold mine he had discovered in that country. In this expedition he employed the 8,000 pounds already mentioned, 2,500 pounds for which his wife sold her house and lands at *Mitcham* in *Surrey*, and other moneys advanced by his associates. To this purpose he obtained a commission from the king, dated the 26th of *August* 1616. This commission gave him full power to carry for the said voyage so many of his majesty's subjects, or others who will become his subjects, as they willingly accompany him: constitutes Sir *Walter* sole governor and commander of all his associates

invests him with full power to correct, punish, pardon and rule them, according to such orders and instructions as he shall establish, as well in cases capital and criminal, as civil, &c. and licenses his voyage to the *South* parts of *America*, or elsewhere within *America*, possessed and inhabited by heathen and savage people. After some delays, he sailed from *Plymouth* at the end of *June*, or the beginning of *July* 1617; but was by a violent storm obliged to put into *Ireland*; from whence he was not able to set forwards till the 19th of *August*. On the 11th of *November* he reached the north cape of *Wiapoco*, and arrived at *Caliana*, in five degrees on the coast of *Guiana*, a day or two after; where the adventurers refreshed themselves about three weeks. On the 5th of *December* they came to the *Triangle Islands*. Here it was resolved, that the five large ships should ride at *Punta de Gallo* in *Trinidad*, under *Raleigh*, to secure their retreat, and the other five should enter the river *Oronoque*. The latter were commanded by captain *Keymis*, who set forward, with a month's provision, on the 10th of the same month.

Coming to a new *Spanish* town, called *St. Thome*, about three weeks after their departure, they landed near it in the night, and were warmly received by the *Spaniards*, apprized of their coming. The *English* made a vigorous defence, and forced the enemy to retreat, till, in the warmth of the pursuit, they found themselves at the town, before they knew

where they were. Here the battle was renew'd, captain *Raleigh*, Sir *Walter's* eldest son, was slain, and the town fired. All obstructions seeming thus removed, captain *Keymis* had now a fair opportunity of making what trial he pleased of the mine, which was about eight miles distant. Accordingly he attempted it; but found it so well guarded by the *Spaniards*, that he returned about the middle of *February*, and joined the fleet at *Punta de Gallo*.

Raleigh was much incensed, when he understood *Keymis* had made no actual trial at the mine. The captain offered to justify his conduct; but Sir *Walter* was not satisfied with his apology. A few days after, *Keymis*, finding Sir *Walter* not disposed to admit of any defence, dispatched himself. After this accident, it was determined, in a council of the officers, to make for *Newfoundland*, and repair their ships. From thence they sail'd to the coast of *Ireland*. In the mean time *Gondomar*, the *Spanish* ambassador, made loud complaints to king *James* of the hostilities committed by the *English* at *Guiana*; whereupon the pacific king issued out a proclamation on the 11th of *June*, 1618, declaring, that he had, by express limitation and caution, restrain'd Sir *Walter Raleigh* and his associates from any attempt on the territories or subjects of foreign princes, with whom he was in amity, and more particularly, those of his dear brother the king of *Spain*, &c. *Raleigh*, however, who was no stranger to what passed at *London*, came to

Plymouth, with a resolution to surrender himself into his majesty's hands. Having settled his affairs in the *West of England*, he began his journey; but, before he came to *Ashburton*, twenty miles from *Plymouth*, he was arrested in the king's name, by Sir *Lewis Stucley*; came to *London* on the 7th of *August*; and was committed to the *Tower* on the 10th; tho' after some attempts to escape into *France*, in which he was betray'd by the very person who put him upon them. But we refer our readers to the life itself for satisfaction in the particulars of these attempts, &c.

During his confinement, he was frequently examined by commissioners sent for that purpose. But after all their endeavours, and confronting the most discontented persons in the late voyage, none of the depositions taken, or pretended to have been taken, were ever thought material enough to be distinctly urged against Sir *Walter Raleigh*. However, as the *Spaniards* were to be appeased with nothing less than his blood, it was resolved that he should suffer on his former attainder. Whereupon a privy seal was sent to the judges, forthwith to order execution. But on the 23d of *October*, they had a conference on the matter; and it was resolved, that he ought to be called to the bar of the court of *King's Bench*, by a *Habeas Corpus* directed to the lieutenant of the *Tower*, and that he should there be asked, if he could offer any thing why execution should not be awarded. This resolution was

followed by a privy seal, sent to the justices of the *King's Bench*, commanding them to proceed against him according to law. On the 28th of the month last mention'd, he was brought to *Westminster-Hall*. The proceedings against him there are well known; and all that our author could do in this place, was to give an abstract of them from authentick copies, both printed and manuscript. This he has performed; and at the bottom of the page remarked the differences, which appear in the several accounts; but these are not very considerable.

Execution being granted, *Raleigh* was carried to the *Gate-house*, near the *Palace-yard*. The next morning he was conducted by the sheriffs of *Middlesex* to the *Old Palace-yard*, where a large scaffold had been erected for his execution; on which he was beheaded, after a grave and pathetic speech, here inserted at length, and taken partly from an old manuscript copy in the *Harleian* library, another manuscript, but principally from three of the most antient printed copies. It is observed, that writers vary in the accounts of his age; but that the most creditable historians inform us, he was sixty-six years old at his execution.

We must not conclude without letting our readers know, that Mr. *Oldys* has omitted nothing that had any, even the most remote, tendency to illustrate the character of his hero; and that we have contented ourselves with relating, according to the nature and design of our undertaking,

only such circumstances as were | nected with the main thread of
directly, and immediately con- | Sir *Walter's* history.

ARTICLE X.

Essais sur divers sujets de Littérature & de Morale. A Paris chez Briasson 1735. That is, Essays on several Subjects of Literature and Morality. In two Parts in Twelves; printed at Paris for Briasson. Part I. containing 262 Pages. Part II. 188.

THE subjects of the following essays, which have been already enumerated, † are well chosen, and seem to take in most of the necessary points of morality, and the curious articles of literature. The reflections are natural and well express'd; and the whole work is written with an air of honesty, decency, virtue and sobriety, which will not fail of pleasing and instructing. As it is impossible to give a regular abstract of a piece composed of loose and unconnected thoughts, we shall content ourselves with some select passages, which may enable our readers to judge of the general character of the collection before us.

Mr. *Trublet*, the ingenious author of these essays, sets out with the reasons which determined him to write in this manner; and, on comparing the books composed of loose thoughts, with such as are methodical and connected, undertakes to make it appear, that each of them has its advantage in its turn. "It is not enough, says he, that a treatise or discourse be methodical; it ought to be full and solid,

"and made up of new and true thoughts. A small number of good things drowned in an infinity of common and indifferent ones, makes a work cold and superficial. Had the good parts of a work been separated from the rest, and given in loose thoughts, it would have afforded the reader more pleasure, and acquired the author more honour. Had we only the best part of a work, we should be better satisfied than with the whole." After this, and some other judicious reflections in the same strain, Mr. *Trublet* gives us his judgment on the chief authors, who have distinguished themselves in the manner of writing which he has chosen; such as *Paschal Rochfoucauld, de la Brieyere, &c.* After which he observes, that "a man, who has been used to read and think, commonly forms to himself a sort of system, composed of his own thoughts, and those of others, concerning the several points, which have been the objects of his reading and reflection. A com- pendious view of such systems

† Literary News for January 1736.

“ and writings, in which, with-
 “ out too much searching for
 “ the new, and without indus-
 “ triously avoiding it, the author
 “ should endeavour to comprise,
 “ in a few words, what has been
 “ already said, and his own best
 “ thoughts on each subject, and
 “ thus bring together a great
 “ number of truths which lie
 “ scatter’d in different places; a
 “ work of this nature, says he,
 “ might be relished by under-
 “ standing persons, who love
 “ precision, and take a pleasure
 “ in seeing several things at a
 “ time, and as it were at one
 “ glance. The best known
 “ principles and arguments, will
 “ appear as new by a happy as-
 “ semblage, which will give the
 “ whole more light and force.”

Several of the pieces in the col-
 lection before us are formed on
 this idea.

The following article, which
 is on *conversation*, treats of the
 facility of speaking in company,
 of great talkers, of the nature of
 conversation, of the means of plea-
 sing in it, &c. Having distin-
 guished two sorts of conversation;
 one which turns on business and
 the necessities of life; the other
 formed for pleasure and amuse-
 ment: our author observes, it is
 usually said the *English* are unac-
 quainted with the latter: that be-
 ing naturally silent, they do not
 consider this character as faulty.
 “ Conversation, says he, lan-
 “ guishes, and frequently drops
 “ among them. They do not
 “ think, with us *Frenchmen*, that
 “ politeness requires it should be
 “ kept up and enlivened at any

“ rate; that is, by the most fri-
 “ volous, and sometimes silly dis-
 “ course; for thus far the obli-
 “ gation of talking necessarily
 “ leads a man, when he has,
 “ properly speaking, nothing to
 “ say. And hence is contracted
 “ the habit of saying *nothings*.

“ The *Frenchman* speaks, says
 “ foreigners, but doth not think.
 “ This reproach is not perhaps
 “ without foundation; but then
 “ men ought not to make a study
 “ of conversation, and banish
 “ every thing from it that is not
 “ serious. It would be unjust to
 “ give the appellation of *nothings*
 “ to ingenious trifles, or easy
 “ jests.

“ Great talkers, continues our
 “ author, are indeed common
 “ among us. Now, tho’ a great
 “ talker may sometimes be a
 “ man of much wit in a certain
 “ sense, he is seldom a man of
 “ a very solid genius. The *French*
 “ often talk all together in com-
 “ pany. Their conversations
 “ are noisy. On the contrary,
 “ from the silence which fre-
 “ quently reigns among a num-
 “ ber of *Englishmen*, one would
 “ judge they are afraid of dis-
 “ tracting one another. The
 “ *French* make so much noise,
 “ that they understand not each
 “ other: the *English* say nothing;
 “ which comes almost to the
 “ same.

The rules laid down for pleasing
 in conversation, are, to observe
 the laws of politeness: to con-
 form to the taste, character and
 present disposition of the persons
 to whom we are speaking: to
 confine

confine ourselves within the bounds of what we know, &c.

This essay is followed by one on the talent of speaking and that of writing. Here Mr. Trublet shews in what each of them consists; and why those two talents are so seldom united, even in men of great abilities.

The next, on criticism, affords an infinity of judicious reflections. Among other things, our author undertakes to shew, that "several, who judge well of the works of others, without having written any thing themselves, are, in some sort, cheated by their own discernment and good taste. Because they discover the faults of a work, they imagine, says Mr. Trublet, they should have avoided them. The kind of merit, which they possess, deceives them in regard to that which they have not; and they conclude, if I may be allowed the expression, from judging well to performing well." This consequence is proved false in every respect.

"First, says our judicious author, it is not always true, that they would have avoided the faults, which perhaps they would not have perceived in their own work. We examine the performances of others with a secret desire of discovering faults in them. This malicious disposition enlightens us, and assists us in observing them. At least, we examine them with indifference, comparing them with rules, and good pieces of the same kind; so that here we

"may say, 'tis taste alone that judges. But in forming a judgment of our own work, the decision is made by taste, deceived and blinded by self-love. Thus it is very natural and easy that a fault, which would have been very obvious in the work of another, should escape us in our own, and even appear to us a beauty.

"Secondly, Tho' we should really have avoided the faults which we observe in the compositions of others: it doth not follow that we should have succeeded in the main; since, on one hand, we might perhaps have fallen into other faults, and those still more considerable: and on the other, we might not perhaps have introduced so many beauties into our own work, as are to be found in that we censure.

"Thirdly, Even allowing a man capable, not only of remarking the faults of a work, but also of correcting them, substituting beauties in their place, and even adding new ones to those of the author, he ought not to assume any superiority over him. He may be capable of all this, without being able to have completed the work, as it now appears. Perhaps, he would not have been able to form the design of it, dispose of its parts, or invent those first beauties, which have furnished him with the idea of those he has added. A man, who corrects a work very well, may never write one, worth the trouble of correcting."

In

In the article on the *Necessity of following our Talent*, Mr. Trublet proves how dangerous it is either not to follow, or not confine one's self to it. "The source of this mistake, says he, is sometimes a love of change, and a disgust of working constantly in the same way; but most commonly 'tis an ambition of succeeding in a more difficult kind of writing, or at least in more than one kind." After some solid and judicious reflection on this subject, it is owned, that some authors may be mentioned, who, after they seemed to have exhausted themselves in one kind of writing, appeared with new strength in another. Some have afforded us this sight more than once, and left it doubtful which was their chief talent. *Horace* has made familiar and sublime poems. *Virgil* has drawn the softest notes from the pastoral pipe, and the most noble sounds from the heroic trumpet. To descend to the moderns, the late Mr. *de la Motte*, as is acknowledged by the most severe of his critics, has left us excellent pieces in several kinds.... The historian of *Charles XII.* is the same person to whom we are indebted for the glory of an epic poem in our language, which is read." Here our author mentions Mr. *de Fontenelle*; and stops short with these words: "But I have said all, when I have mentioned him; his name alone awakens the idea of an universal genius."

In the article on *Happiness*,

we find a great number of deep and solid thoughts. Among the rest are the following: "*Happiness*, says Mr. Trublet, consists in the just proportion between wants or desires, and the means of satisfying their demands: or rather, happiness consists in the desires and wants not being more extensive than the means of satisfying them. For there is no inconvenience in being able to do more than we wish; the only one is in wishing for more than we can do. Whatever destroys this sort of equilibrium, whatever diminishes this proportion, so that desires become more extensive than the means, necessarily diminishes happiness. Now of this sort is the augmentation of riches; because desires and wants encrease with them, but much more than they do. There are poor men in all stations, from the lowest to the most exalted. Poverty is the want of necessaries. Poverty therefore is of two sorts, and there are two sorts of necessaries; necessaries for the support of life, and necessaries according to our station: necessaries for man, and necessaries for the man of quality. Thus the whole world is almost filled with poor men; for after those to whom custom has fixed the appellation, begins a new rank of poor men, which comprehends the greatest number of mankind; they are such as want the necessaries of their state and condition; a privation sometimes as mortifying, as that

“ that of the most indispensable
 “ necessities.... Hence the para-
 “ dox, that the richest are com-
 “ monly the poorest; and, with
 “ a certain superfluity, want cer-
 “ tain necessities, &c.

“ It is commonly said, that
 “ our sense of pleasure is so much
 “ the stronger, as we have de-
 “ fired it more ardently. The
 “ maxim is true, when the plea-
 “ sure, which we enjoy after
 “ ardent desires, proves precise-
 “ ly such as we imagined it.
 “ But this is seldom, if ever the case.

“ The desire is proportioned to
 “ the idea we form of the plea-
 “ sure; and the enjoyment com-
 “ monly evinces the falshood of
 “ that idea. Thus the desire
 “ that precedes the pleasure, is
 “ almost always more prejudicial
 “ than serviceable to it.

“ The two great means for
 “ diminishing the evils of life are,
 “ *first*, to foresee them before
 “ they befall us; but with a
 “ prescience free from disquiet,
 “ and such as will not make us
 “ suffer beforehand evils that
 “ may perhaps never happen.
 “ *Secondly*, to see them such as
 “ they are, when they do befall
 “ us; not magnify them by a
 “ false manner of thinking, or
 “ add imaginary to real evils.

In the essay on nobility, it is
 observed, that “ nobility is the
 “ recompence of and spur to
 “ virtue; nothing therefore is
 “ more just or more useful than
 “ its institution. The prince,
 “ continues our author, ought to
 “ reward virtue; and, if I
 “ may so express myself, he
 “ ought to reward it according
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“ to the taste of virtue; that is,
 “ by honourable distinctions.
 “ For, next to the interior re-
 “ compence which it procures to
 “ itself by the satisfaction and
 “ joy which accompany it;
 “ next to the glory and reputa-
 “ tion, the desire of which is
 “ the chief spring of virtue mere-
 “ ly human, nothing has more
 “ charms for it than those marks
 “ of honour established in all
 “ nations, for justifying and in
 “ some sort confirming the pub-
 “ lick esteem.

“ The world is agreed, says
 “ he, that it was very proper to
 “ recompense and encourage vir-
 “ tue by conferring titles. But
 “ it is not equally agreed that
 “ it was convenient to make
 “ them hereditary: some pre-
 “ tend it was impossible to attach
 “ too much prerogative to nobi-
 “ lity; but then it ought to have
 “ been personal, and not descend
 “ to posterity. To which they
 “ add, that the only tendency
 “ of this hereditary nobility, is to
 “ inspire a vain and ridiculous
 “ pride. Men take no pains for
 “ acquiring a splendor, with
 “ which they find themselves
 “ invested at their birth. They
 “ slumber in effeminacy and
 “ sloth.

“ It must be own'd, continues
 “ Mr. Trublet, that this fre-
 “ quently happens. But the
 “ contrary is likewise often the
 “ case; that is, the nobility, into
 “ which children are born by
 “ the virtue of their ancestors,
 “ animates them to walk in
 “ their footsteps, to render them-
 “ selves worthy of the rank given
 “ them

“ them by their birth, and add
 “ a new lustre to it by their own
 “ virtue. This now is the end
 “ proposed by princes: this the
 “ advantage they hoped for from
 “ a hereditary nobility.

Mr. Trublet concludes this enquiry with professing he is “ not
 “ apprehensive of being accused
 “ of flattering his own country,
 “ if he says that this establishment
 “ has succeeded well in *France*.
 “ An elevation of sentiments, a
 “ greatness of soul, a desire of
 “ true glory are, according to
 “ him, no where found more
 “ commonly and in a more eminent
 “ degree than among the
 “ *French* nobility.” It is acknowledged, however, “ that
 “ this eulogium suffers several exceptions;
 “ that the prince’s intention has been frustrated by
 “ a great number of noblemen;
 “ and that virtue is not always
 “ transmitted with the title.”

The remainder of this essay, in consequence of the principles here laid down, turns on the obligations of the nobility to excel in virtue: the despicable figure which a nobleman void of virtue must make; and the additional splendor given to merit by that exalted character.

The first part of these essays concludes with *Reflections on Taste*, in the former of which is examined that maxim, that *we ought to write for all the world*. The author begins with observing that
 “ this was not the maxim of
 “ some of the ancients; whom
 “ he quotes. However, says he,
 “ a maxim so well known and
 “ so thread-bare, cannot be ab-

“ solutely false. There is always
 “ something of truth in these
 “ popular maxims. But this
 “ is more false than true; and
 “ least, it is prodigiously abused;
 “ which he proposes to shew; and
 “ after several curious and beautiful
 “ reflections, concludes thus: “
 “ it meant, that an author writes
 “ ill, when he does not write in
 “ a manner, which suits the
 “ capacity of all mankind, and
 “ may be equally relished by the
 “ whole world? This cannot
 “ be maintained. On one hand
 “ there is in all kinds of subjects
 “ something that may, and
 “ something that cannot be adapted
 “ to the capacity of all
 “ men: on the other, it is very
 “ allowable to write only for
 “ men of parts, even when we
 “ write on subjects, which, absolutely
 “ speaking, might be
 “ suited to the capacity of all
 “ men.

“ Is it meant, at least, that
 “ good work, which pleases the
 “ whole world, is on that account
 “ count more valuable than every
 “ other, which is not so generally
 “ relish’d, how much soever
 “ it is esteem’d by men of parts?
 “ This too is false. *Racine’s*
 “ tragedies, for example, give
 “ much pleasure to all who read
 “ them, or see them represented.
 “ I divide these approvers into
 “ two companies: on one side
 “ place the best judges, men of
 “ most sense, and the best parts;
 “ on the other, those who have
 “ less of both. This supposition
 “ I say, that if any tragedies
 “ were found which were better
 “ relish’d by the first half of
 “ judges

“ judges, than those of *Racine*,
 “ and less relish’d by the other,
 “ such tragedies would be still
 “ more valuable than those of
 “ *Racine*.

“ Lastly, Is it meant only that
 “ a work, how good soever it
 “ may be, if it is not suited to
 “ the capacity of all the world,
 “ will meet with but few rea-
 “ ders, and still fewer approvers;
 “ and consequently will never ar-
 “ rive at general success, or at
 “ least not for a long time? This
 “ is true. To write for the
 “ whole world is the way, not
 “ precisely to do well, much less
 “ to do the best; but to succeed
 “ very much, if one does well.
 “ This then is rather a maxim,
 “ dictated sometimes by prudence,
 “ than a precept of art.

The following extracts are from
 the second part of the book before
 us.

“ To write *naturally*, says Mr.
 “ *Trublet*, in his essay on the
 “ *Natural*, is to write in a man-
 “ ner which may seem to have
 “ cost no pains or trouble. The
 “ thoughts which best suit the
 “ subject, and the expressions
 “ most suitable to those thoughts,
 “ give a discourse a natural air.
 “ One would imagine, that no-
 “ thing must cost less pains and
 “ labour than what is most suita-
 “ ble; and that the proper ex-
 “ pression must have presented
 “ itself immediately. From this
 “ principle it follows, that the
 “ order and connexion of the
 “ thoughts, one with the other,
 “ makes the discourse *natural*.
 “ It is not sufficient, that all the
 “ thoughts employ’d are suitable

“ to the subject; they must suit
 “ one with the other: one must
 “ bring on and prepare another;
 “ so that the reader’s mind be
 “ conducted to them insensibly.

“ The omission of what the
 “ reader easily supplies, doth not
 “ hinder the discourse from ap-
 “ pearing *natural* and smooth;
 “ because it is natural to retrench
 “ what is easily supplied. On
 “ the contrary, it would be a
 “ sort of affectation to proceed
 “ in all subjects, as in *Geometry*,
 “ by a train of ideas immedi-
 “ ly connected one with the
 “ other. Besides, the omission
 “ of what supplies itself, renders
 “ the discourse more rapid and
 “ lively, and consequently more
 “ *natural*, &c.

“ A man may write *easily*, and
 “ yet not *naturally*. Great prac-
 “ tice, join’d to a particular turn
 “ of thought, may make a manner
 “ of writing easy to some certain
 “ persons, which would give
 “ others much trouble, or even
 “ be impossible to them. So true
 “ is it, that the *natural*, in its
 “ origin, according to the most
 “ common acceptation of the
 “ term, is the *easy*, or what ap-
 “ pears so; that when a man
 “ has once arrived to the art of
 “ writing *easily* in a style not very
 “ *natural*, we say it is become
 “ *natural* to him.

“ The style may be *singular*,
 “ and at the same time *natural*.
 “ A certain style strikes us with
 “ its singularity; it bears no
 “ manner of resemblance to any
 “ other style, with which we are
 “ acquainted: we are not tempt-
 “ ed to imagine, we should easily
 “ imitate

“ imitate it ; and yet we find in
 “ it something natural, simple,
 “ and easy. We plainly perceive it
 “ flows from an easy pen. Such,
 “ in my opinion, is Mr. *de Fontenelle's* style.

“ Negligences give a *natural*
 “ air to a discourse, by divesting
 “ it of the air of labour ; and it
 “ is in that sense we say they
 “ sometimes give Graces. They
 “ embellish a discourse, not by
 “ themselves, and considered as
 “ beauties ; for, on the contrary,
 “ they are, at least, small faults ;
 “ but, as they make us judge that
 “ the work, in which they ap-
 “ pear, cost but little trouble, &c.

“ The *natural* is a perfection
 “ and merit in style, only when
 “ all the other qualities of a good
 “ style concur in it. So that,
 “ when it is said we ought to
 “ write *naturally*, the meaning
 “ is not, that the style is good,
 “ provided it be natural ; but that
 “ it is good for nothing, or it is
 “ less good, if it is not natural.
 “ Several authors write very na-
 “ turally and very ill, in a flat
 “ and negligent style. Others
 “ write unnaturally and ill ; their
 “ style is fantastical and forced,
 “ but not ingenious. They
 “ would willingly be natural, and
 “ cannot. They do not despise
 “ common turns and expressions ;
 “ but they cannot find them.
 “ They have a difficulty in ex-
 “ pressing even the most simple
 “ and ordinary things. In a word,
 “ some authors write well ; only
 “ their style is not sufficiently na-
 “ tural and simple. We do not
 “ therefore say, they write ill ;
 “ at least, we ought not to say
 “ so.

These principles being laid
 down, the sequel of the essay is
 employ'd in enquiring whence
 arises the pleasure which the *natu-
 ral* gives us. “ A work written
 “ *naturally*, in regard to the
 “ thoughts and style, pleases us,
 “ because we read it without dif-
 “ ficulty : it requires not too
 “ much application. Fine pieces,
 “ written without labour, are the
 “ most agreeable to us, by the
 “ esteem with which they inspire
 “ us for the author The *na-
 tural* pleases, because it has an
 “ air of modesty ; whereas affec-
 “ tation has an air of vanity.”
 These, and some other reasons,
 here given, are illustrated in a
 beautiful manner.

The *parallel between life and
 study* has somewhat so solid, and
 at the same time so well turned,
 that we shall make no scruple of
 giving a translation of the whole.
 “ The man, who, on quitting
 “ the darkness of infancy, begins
 “ to perceive he lives ; and he
 “ who, being freed from the yoke
 “ of his first masters, voluntarily
 “ devotes himself to a search after
 “ truth ; these two men, I say, en-
 “ ter on two kinds of careers, very
 “ different one from the other ;
 “ that of life, and that of study.
 “ He who enters the career
 “ of life, sees not the end of it ;
 “ he cannot, however, be insen-
 “ sible that it has one. He eve-
 “ ry day sees people arrive at it,
 “ who, like him, had not per-
 “ ceived it. That alone prevents
 “ his deceiving himself in this re-
 “ spect : he would be naturally
 “ lead to conclude, that the space
 “ before him is infinite, if he
 “ saw

“ saw no bounds to it. Fifty or
 “ sixty years of life appear an
 “ infinite duration to a young
 “ man; as two or three pistoles
 “ seem an inexhaustible fortune
 “ to a child. On the contrary, he
 “ who enters the career of stu-
 “ dy, who is desirous of enrich-
 “ ing his mind with knowledge
 “ worthy of man, commonly
 “ proposes to himself a certain
 “ time, in which he flatters him-
 “ self he may attain his end, and
 “ finish his enquiries.

“ A young man understands
 “ not what an old man says to
 “ him of the shortness of life,
 “ nor what a learned man talks
 “ of the extent of the sciences.

“ Scarce has the *living* man,
 “ if I may venture on the ex-
 “ pression, begun his career, but
 “ he has finish’d it: he has made
 “ but some few steps, and
 “ has no more to make. The
 “ little expected end appears on
 “ a sudden, and stops him in the
 “ middle of his course. The
 “ man of study, on the contrary,
 “ who imagined he saw the end
 “ of his course very near, reaches
 “ the place where he had at first
 “ fixed it. Amazed at the im-
 “ mense interval, which still lies
 “ between him and it, he finds
 “ himself at a greater distance
 “ from it than when he at first
 “ set out. Every step he takes
 “ toward it, seems to carry him
 “ from it: as he advances, it flies
 “ before him; at last he loses
 “ sight of it, or, at least, sees it
 “ only at an almost infinite dis-
 “ tance, which makes him lose
 “ all hopes of ever reaching it;
 “ and he has then arrived at the

“ only end he is capable of at-
 “ taining to. He only knows
 “ in what true knowledge con-
 “ sists, who wisely despairs of
 “ acquiring it.

“ In the career of life, men
 “ walk continually, and very
 “ fast; and, if you will believe
 “ them, they would gladly be
 “ excused above half the journey.
 “ The term, however, is death,
 “ which they hate and fear. Life
 “ is short, say they; and yet
 “ they think the days long. Al-
 “ most all of them would wil-
 “ lingly shorten those days, and
 “ even retrench several of them,
 “ without considering that they
 “ would thus cut off so much of
 “ their life. In the career of
 “ study, men walk slow; they
 “ stop often, and even go back.
 “ They forget what they once
 “ knew. They find, especially
 “ in philosophy, that they were
 “ really ignorant of what they
 “ thought they knew; and that
 “ by much labour they have, in
 “ several points, only added error
 “ to ignorance. In this sense
 “ Mr. Nicole said, *I unlearn eve-*
 “ *ry day.*

“ In the career of life, the
 “ farther we advance, the more
 “ troublesome is the journey. We
 “ are less unhappy in infancy
 “ than in youth: our miseries
 “ seem to multiply with our
 “ years. In the career of study,
 “ the beginnings only are diffi-
 “ cult: the road becomes smooth-
 “ er as we advance: the farther
 “ we have run, the more easy it
 “ is to run.

“ The wisest of the *living* is
 “ he who thinks himself nearest
 “ to

“ to death, and regulates all his
 “ steps by that thought. On the
 “ contrary, among those who are
 “ in quest of knowledge, the
 “ most judicious is he who be-
 “ lieves himself at the greatest
 “ distance from it ; he who,
 “ whatever lights he may have
 “ acquired, what progress soever
 “ he may have made in his jour-
 “ ney, studies as if he yet knew
 “ nothing, and walks on as if
 “ he had but just set out.

The chapter which treats of
Incredulity, is excellently calcu-
 lated for the use of those who
 have the misfortune not to *believe*,
 and of such as would be confirm'd
 in the respect they already enter-
 tain for religion. “ I suspect all
 “ *unbelievers*, says our author, in
 “ regard to their heart and mo-
 “ rals. And, would they but
 “ speak sincerely, they would
 “ own, they mistrust each other
 “ in that respect. But I suspect
 “ none more than those inconsis-
 “ tent *Deists*, who deny future
 “ rewards and punishments, and
 “ imagine GOD requires no more
 “ of them than a barren acknow-
 “ ledgment of his existence, his
 “ greatness, and their littleness.
 “ If there are any systematical
 “ *Atheists*, their system is better
 “ connected. In reality, to own
 “ the Being of a GOD the author

“ of the world, to stop there,
 “ and not acknowledge a GOD,
 “ who punishes vice, and rewards
 “ virtue, can be only the effect
 “ of a blindness, whose source is
 “ in the heart. Either GOD
 “ is just, or there is no GOD ;
 “ either GOD is unjust, or there
 “ is a Providence. If the unfor-
 “ tunate good man has nothing
 “ to hope for, if the prosperous
 “ criminal has nothing to fear
 “ after this life, Providence is a
 “ mere *Chimera* ; and that Attri-
 “ bute of the Divinity, by which
 “ chiefly it exists for us, remains
 “ without defence against the
 “ *Atheist*. A GOD, a just GOD,
 “ a Providence, another Life, all
 “ these truths are necessarily con-
 “ nected one with another.” No-
 thing can be more solid than this
 way of reasoning.

The remainder of the essay
 contains the common arguments
 in defence of our mysteries ; but
 they are urged with a life, vigour
 and beauty, which makes them
 appear new.

Mr. *Trublet* concludes his collec-
 tion with a little piece, in which
 he undertakes to prevent the false
 ideas which may be formed of this
 work, and answer some objec-
 tions which may be brought against
 it.

ARTICLE XI.

LITRARY NEWS.

LUCCA.

A Project is on foot for reprinting in this city the *Annals* of BARONIUS, with *Reinaldi's* continuation, and *Pagi's* four volumes of *Critisms* on both those authors. The whole will make at least twenty-six large volumes in *Folio*. Monsigneur *Coloredo*, our archbishop, very active in favour of the *Oratorians* of the *Chiesa nuova* at *Rome*, who are not pleased with this proposal, has refused his consent to the publication of it. It is thought, however, that this difficulty may be surmounted. The only editors, who appear at present, are the abbots *Rechi* and *Jorié*, the former auditor, the latter library-keeper to cardinal *Imperiali*. Those gentlemen have undertaken to add some notes of their own, in opposition to father *Pagi*, and in defence of BARONIUS.

PETERSBOURG.

The celebrated Mr. *Bayer*, has lately published here the *Metallic history of Edssea*, a *Latin Quarto*. This work is dedicated to the count *de Biron*, lord high chamberlain to the *Czarina*. The author, by laborious enquiries, under the direction of a judicious criticism, has traced the origin of the kingdom of *Edesia*, the succession and character of its kings, the state of *Edeffa* and *Osrhoene* under the *Romans*, *Arabians*, *Grecians*, *Persians*, *Tartars* and the *Turks*. He makes use of ancient history for explaining medals, and of medals for confirming history. Mr. *Bayer*, is pretty hard on the extravagant partizans of medals, who imagine they can explain them by themselves: and, with great solidity, proves the impossibility of decyphering medals without the assistance of history.

PARIS.

Messieurs *Lewis Genneau*, and *James Rollin*, have published a new description of *Egypt*, containing several curious remarks on the ancient and modern geography of that country; its ancient monuments; on the manners, customs, and religion of its inhabitants; on their government, trade, animals, trees, plants, &c. Composed from the memoirs of Mr. *de Maillet*, formerly *French* consul at *Cairo*, by the abbot *le Mascrier*; adorn'd and illustrated with maps and cuts. Mr. *Neyon* junior has given us a new translation of *Aminta*, a pastoral by the famous *Tasso*, in 12mo. This version is
in

in prose. The translator takes the liberty of disposing the scenes of that poem according to the method of *French* pieces of the same kind; and has added a translation of two little *Italian* poems, one called *Amore in habitu pastorale*, the other *Amore fuggitivo*.

HAGUE.

Peter de Hondt has lately printed the third volume in *Folio* of *Discourses historical, critical, theological and moral, on the most memorable events recorded in the Old and New Testament*; began by the late Mr. *Saurin*, minister of the gospel in this city, and continued by Mr. *Roques*, pastor of the *French* church at *Basil*, illustrated with figures and other ornaments engraved from the designs of Messieurs *Hoet*, *Houbraken* and *Picart*.

The same bookseller sells a new edition, in two volumes 8vo. of the *Marquis de Ste. Croix's* political and military reflection; in which are inserted the passages suppress'd in that of *Paris*.

A. Moëtius sells a new edition, with considerable additions, of *Interêts Présens & Pretensions des Puissances de l'Europe*; that is, the present *Interests and Pretensions of the Powers of Europe*. In three volumes in *Quarto*, by Mr. *Roussët*, member of the *Royal Society of sciences* at *Berlin*. This book had acquired the author as much opposition as honour, according to the different political principles of his readers. Encouraged by the approbation it met with from persons, for whose judgment he professes a great deference, he now sets the last hand to the work. He has revised his translations of his authorities, made several amendments, and corrected some faults in his quotations. The first edition of this treatise appeared in 1733, since which time the face of affairs in *Europe* is much altered. In the second Mr. *Roussët* has suited what regards the present *Interests &c.* to the present situation of affairs. The additions here made amount, by his own computation, to more than sixty printed sheets, and are dispersed through the whole in their proper places. For the convenience of those, who have bought the first edition, the additions are printed apart, by way of *supplement*.